

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JUNE 12, 1902.

VOL. IV, NO. 31.

On page 41 of the minutes, we are told that the Convention is to meet on *Friday*, and on page 1 we are told that the day is *Thursday* before 2d Lord's day in July, 1902. Which is the day for the meeting?

Baptist Convention.

Fraternally,

CHAS. L. LEWIS.

We have just closed a good meeting with Bro. Sibley in East McComb City. The meeting resulted in about fifteen accessions to the church and a good revival also in the hearts of the people. The writer did the preaching and God greatly blessed his efforts. This is a new church only about a year old. It stands as a monument of the faithful work of Bro. Sibley and his true helper. Though it is weak now, it's destined to be one of the strongest churches in South Miss., if the work continues as at present. Pray for them brethren. They are struggling for the work.

East McComb Meeting.

J. B. QUIN.

At a conference meeting of our church yesterday a cordial invitation was extended to the Baptists of the State to hold their annual convention in 1903 with our church. There are many reasons why we desire the meeting of the convention. First, such a meeting would do our church at this place great good. We need the inspiration of such a meeting. Second, this convention has never met in this section of the State. Third, it would bring a large number of representative Baptists in touch with the great Delta. Fourth, we really desire the convention for its spiritual blessings (not commercial). We can take care of it and will do our best to make the meeting a blessing to all who may come.

Yazoo City, 1903.

Fraternally,

W. J. DERRICK.

Last Sunday was thanksgiving day throughout Great Britain and her dominion for the peace that has come in South Africa. All the world rejoices that the new strife is over. But it was peace dearly bought. In round figures, it cost England \$1,115,000,000, besides 100,000 men more or less crippled and slain. And after all, the Boers got practically what they went after, although England rejoices in her great victory, and it is a victory for she dictated the terms of peace, but she was very careful and nice about it not to ask too much. She even proposes in the goodness of her heart not

Peace Thanksgiving.

to require the oath of allegiance from Mr. Kruger, because of his advanced years. She proposed to furnish him transportation home, but the grizzled old patriot refuses it. Long may the dove of peace hover over the battle scarred bosom of the dark bloody velt.

Orvisburg is owned by the Champion Lumber Company. It is a town of some 500 inhabitants on the road between Hattiesburg and New Orleans. Something

Orvisburg.

about a year ago Bro. A. J. Rogers, a member of my church here, accepted the pastorate of the little church. There were 18 members when he took charge. One was turned out and two were dismissed by letter—leaving a membership of 15 when he began his meeting. Bro. Rogers preached a week. Many souls were converted and a powerful interest awakened. I then went to his aid. The result was 51 additions to the church, 38 of them being for baptism. It was a powerful work of grace without any excitement. This is the finest meeting ever held in Orvisburg.

Mrs. Flint Smith, the wife of one of the owners of the Champion Lumber Company, deserves to be mentioned as a woman who uses her influence there for God and good. Though not a Baptist she is the strongest force in the community in sustaining Bro. Rogers' work. The Lord's blessings on the "elect lady."

It was a treat to the writer to see that Bro. Rogers has such a fine hold on the community. No preacher has ever had such audiences in that community and no preacher has ever been so generally loved. The cause is sure to prosper in his hands.

I. P. TROTTER.

Hattiesburg, June 7.

Apropos to the going of Mr. Taft to see the Pope with regard to the lands owned by the Friars in the Philipines, the Commercial Appeal has the following strong words to say: The

Church Lands.

government at Washington has notified the church authorities in Rome that church and State must be divorced in the Philippine islands, and that the lands now owned by the friars must be made accessible to actual settlers who are willing and able to purchase them. For these lands the government is willing to pay a reasonable sum, but the genius of our government can not tolerate an ecclesiastical monopoly of the public domain. This principle of our government is wise and statesmanlike. It is also Christianlike. Christ did not go about with a script filled with trust deeds, mortgages and titles to real estate, and it is unbecoming in his followers to have

safes and strong boxes filled with these evidences of ownership. While we are at it, it might be well to apply the same principle at home. Some of the American churches have distinguished themselves as insatiate land and property grabbers. One church in New York is reported to own more than one hundred million dollars' worth of real estate, and much of this is in the tenement district, the home of squalor, suffering and sin. Many of the buildings are rented out for purposes which the law interdicts, and which the police are constantly striving to suppress. Denominational churches and schools should be liberally supported, but when they go into the land grabbing business they should be restrained.

It was our privilege and honor to be invited to preach the Commencement sermon for the Gillsburg Institute this year. So accordingly we went and filled the engagement, though sick

A Trip to Gillsburg.

when leaving home, sick there and in bed three days upon our return. But notwithstanding this it was in other respects a most delightful trip. Pastor Schilling met us at Osyka and carried us out to his home where we were most cordially entertained during our stay in the thriving little village. The school seems to be a model village school. Prof. Hooper, an English brother, is its president and has been connected with it twenty years. He seems to have the ears and hearts of the patrons.

In addition to the regular literary course elocution and music are prominent features of the work. The former is under the capable management of Miss Gillis and the latter, of Miss McWherter, who seem "mutually to excel each other."

Before eleven o'clock all available room was occupied, and by eleven the yard was rapidly filling up. There was a great crowd and most earnest attention. Gillsburg is an important educational center. Many strong men bear her diplomas.

Rev. T. C. Schilling is pastor of the Baptist church, has been in Gillsburg 20 years, and seems to have a strong hold upon the people. He owns his own home and seems prosperous and happy. He no doubt has much to do in keeping the school in its present, splendid condition.

The same faculty will constitute the teaching force for the next year. Prof. Hooper and his colleagues deserve much credit for the great work they are doing. Thirteen graduates leave the institution this session. The Baptists seem pretty well to own this section of country.

It was the privilege of the editor and wife on this trip to visit their daughter and her husband, Mrs. and Mr. J. P. Tull, of Kentwood, La.

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T. J. BAILEY, EDITOR AND MANAGER.

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Some Questions and Answers.

The editor of this paper does not pretend to know everything, but there are some things that he does know, in common with many good people. Several questions have been received, which are important at least to those asking them, and he gives them such consideration as he thinks they deserve, although the paper is not run for the sole purpose of answering puzzling questions.

A good sister writes for information, and wants to know, "Is it wrong or not to have entertainments for the church, of any nature?" A thing may not be "wrong" and yet may be unwise and inexpedient. Some churches never have an entertainment of any kind, and some have them of all kinds. For the members of a church to have a reception in the "lecture room," or "ladies' parlor," or in some home, and spend the evening in getting acquainted, meeting strangers, and talking over the Lord's work, would not be wrong. For a failure to have some such gathering as this many churches are almost as dead as a door-nail. This is a good and wholesome every time.

But, if by the question is meant "suppers," "bazaars," etc., there are many persons who differ about it. For our part, we see no difference, so far as the principle involved is concerned, between selling eggs, chickens, milk, butter, cotton, lumber, and anything else, in which men usually deal, barter and trade, giving a part of the proceeds to the church, than for a person to sell strawberries, cream, coffee, cake, etc., giving part, or all, the proceeds to the church. We know that there are some people who make a mighty hue and cry over this sort of thing, but that never proved that it is "wrong," nor does it prove that it is right. Some will grumble if you do, and some if you don't.

If a man should run a private stand and give the proceeds, or any part thereof, to the church, nobody would object. Then why should the objection be made, when a

number of persons come together for a night or an afternoon, run such a stand, and give all the proceeds? It is the abuse of the thing that hurts, we are inclined to think; but, it is better to over do a good thing than not do anything at all. If the thing is legitimate, good common sense will tell when it is being over worked.

But of course there is a more excellent way to raise money for the church—run your hand down into your pocket and give it out right. But then how to get something in the pocket is the question! Well, grit, grace and brains will easily settle that.

Brother Elbert Knight, Giliad, Miss., says that he wants to know (1) the meaning of John 13:8; (2) what Peter might have missed if the Lord had not washed his feet, and (3) whether "feet washing is an ordinance or not?" No, it is not an ordinance. Had Peter refused to let the Lord "wash his feet" he would have lost the privilege of having had his feet washed by the Lord. Verse 7 tells us that there was more in the act than merely washing the dust off their feet, which they would comprehend later on in their ministry. It is to this that our Lord refers in the last part of the verse when he says: "If I wash thee not thou hast no part with me"—not wash his feet, for he does not say anything about "feet," but if I wash thee not, meaning that washing of regeneration by which one's sins are cleansed and he renewed day by day (2 Cor. 4:16).

Brother Gilmore, Good Hope, thinks that we made a mistake with reference to "Easter." Here is his letter:

"DEAR BROTHER—First let me call your attention to a mistake which occurred in the issue of March 27th, Vol 4, No. 20. In the column of Notes and Comments it is asserted that the word 'Easter' is not a Bible word. We find that in the King James Version the word is frequently used, but in the Authorized Version it is omitted in every instance except one, which is Acts 12:4. We furthermore find that in the Revised Version that it is omitted entirely, but don't feel that this would justify the assertion. We also refer you to the Smith Peloubet Bible Dictionary to their definition of the word 'Passover.' Now it was by mere chance that I discovered this mistake, and there is a great lesson in it for me, and that is do your own reading and to not always depend upon others to read and think for you. Now if I am in error please correct me.

"You are giving us a nice clean sheet. It is so interesting, too, and profitable to me. It gives me much thought to study upon. I greatly appreciated your editorials last week and am in hearty cooperation with you upon the liquor question and my prayer is that ere long God will blot it off of the earth. Now may God bless THE BAPTIST and its connections and may it have a long, happy and profitable life.

"Now I ask that you remember me in your prayers.

I am yours to serve,
J. G. GILMORE."

This brother errs, not knowing that King James' Version and the "Authorized" are one and the selfsame thing. The Revised Version is true to the Greek text, and "Easter" is not found in the Greek anywhere—and it would not have gotten into King James' Version had not the translators been more concerned about pleasing James than they were to please Christ. No, Brother, "Easter" is not a Bible word, and should not find its way into our religious vocabulary.

If anybody else has an honest question about which he is concerned, let him send it in. If anybody else thinks we have made a mistake, let him call us down.

Facts for Workers.

TAKEN FROM REPORT (1902) OF THE FOREIGN MISSION BOARD, S. B. C.

There were 1,439 baptisms on the foreign fields last year; by far the largest number we have ever had in one year.

The collections for the year were \$173,439.49. The largest amount ever received before was, for the previous year, \$156,083.33.

Twenty new missionaries were sent out during the year. We now have 115 missionaries and 171 native assistants; an entire force of 286 workers.

We have seven theological training schools in foreign lands—one in Canton, China; one in Shanghai, China; one in Ogbomoshaw, Africa; one in Torreon, Mexico; one in Rome, Italy; one in Sao Paulo, Brazil, and one in Pernambuco, Brazil. Fifty or more native preachers are being trained in these schools.

The Foreign Mission Journal has a large circulation (over 22,000 monthly) and pays all its expenses. It is earnestly desired to put the Journal in 40,000 homes.

During the year 750,000 mission tracts were distributed. These are furnished free to any individual or church that will apply for them.

The Woman's Missionary Union gave for foreign missions \$34,787.17 during the year. The sisters are helping much.

Several legacies were received during the year which added much to the income of the Board.

CHINA.

The reports from China show a wonderful change for the better. Many are turning to the Lord in that country. The missionaries are encouraged and feel that they enjoy such opportunities as never before. They report 484 baptisms for the year. They beg for more laborers.

AFRICA.

Nearly three times as many baptisms were reported as for the previous year. Several new missionaries sent out gave new hope to the mission.

JAPAN.

This country seems again to be listening to the gospel message. For several years, elated with victory, she turned a deaf ear. The messengers called in vain, but now a change has come. The people gladly hear, and some are turning to the Lord. Our

missionaries reported twice as many baptisms as for the previous year. We trust that this is only the beginning of a glorious harvest after years of sowing.

MEXICO.

Our work in Mexico is moving smoothly. The missionaries are in full sympathy and harmony. One hundred and fifty baptisms were reported for the year. The Theological Training School has been under the charge of Rev. A. C. Watkins, at Torreon. He has been ably assisted by two native brethren.

ITALY.

In Italy there has been steady progress. Dr. Geo. B. Taylor, our veteran missionary, is cheerful and hopeful. The Theological Training School has been started in Rome. A most interesting account of this is given by Dr. Whittinghill in the report of the Board.

BRAZIL.

In Brazil the cause progresses so rapidly that it seems our workers there cannot keep up with the advance. They break down with overwork. Two training schools for young preachers have been started, one at Sao Paulo and one at Pernambuco.

EXPENSES.

By reference to the Treasurer's account anyone can see just what they are. A simple calculation will show that it takes less than eight cents on the dollar for all expenses of the Board in Richmond, including interest on borrowed money, expenses of Missionary Day, and Woman's Missionary Union. Besides this, the State expenses for collecting averaged less than five cents on the dollar, making in all about twelve and a half cents on the dollar used for expenses in the home land, and over eighty-seven cents sent to the missionaries.

INFORMATION.

Anyone wishing information as to our foreign mission work, a report of the Board, sample Journals or mission tracts, is requested to write to R. J. Willingham, corresponding secretary, Richmond, Va.

NOTE.

We ought to make a decided advance this year. For this we need men and money. At the Convention in Asheville the brethren from four States agreed to raise \$100,000. We name the amounts below which are asked from each State that we may go forward:

Alabama.....	\$ 16,500
Arkansas.....	4,000
Indian Territory.....	750
Oklahoma.....	250
District of Columbia.....	2,000
Florida.....	2,500
Georgia.....	25,000
Kentucky.....	25,000
Louisiana.....	4,500
Maryland.....	8,000
Mississippi.....	13,000
Missouri.....	13,000
North Carolina.....	15,000
South Carolina.....	15,000
Tennessee.....	13,000
Texas.....	25,000

Virginia.....	30,000
Other sources.....	4,500
Total.....	\$217,000

As we give of our means, let us pray to God to bless us with more than two thousand converts on the foreign fields this year.

Notes and Comments.

What God forbids let no man permit; what God permits let no man forbid.

The grandest institution on this earth is a Baptist church. It tries to do everything that Christ commands, and just exactly as He commands, without adding to or taking from.

After a third of a century's delay Richmond College gets \$25,000 from the government for damages done its property by the Federal troops. We trust that there will be no such scandal developed in connection with the getting of it, as characterizes the Methodist Publishing House, Nashville, in getting theirs.

The one word in the Bible that tells how baptism was performed and is always to be performed, without the slightest variation as to weather, notions and whims of men, is baptizo, which always means to immerse, and nowhere means to do anything else. Drive a big, long peg here, and then swing all around through the Scriptures and "classic Greek" and modern Greek too, and you will find this is true.

Over in Georgia there is an "elderess" who is stirring things pretty considerably. A brother or sister one, writes to Dr. Bell, of the Index, to know how about it, who rings out in the following clear, deep tones that ought to be heard all around the world: "The Baptist view, as often expressed and emphasized, is that we should follow the plain teachings of God's Word. And this should be done, whether those teachings are popular or not, and whether they accord with sentiment or not. They are God's commands, and as such, to be obeyed by us without question. The teaching on this subject being so clear, the man or woman who encourages, by loan of church house, or by personal attendance and approval, the preaching of the gospel by a woman is taking part in direct, positive disobedience to God. So it seems to us."

Gen. T. J. Morgan, secretary of the Home Mission Society, of New York, said in a speech before the Baptist Anniversaries at St. Paul last week, that he had conclusive evidence that the Republican party to which he belongs, through its late presidential campaign manager, now Senator Hanna, made a deal with the leaders of the Catholic church, by which for certain support in electing Mr. McKinley, the Catholics should have all the patronage they wanted from the administration, in the control of the Indian Schools. Mr. McKinley was elected and the Catholics have

controlled the schools right along, contrary to two or three acts of Congress. And yet there are some people who tell us that the Catholics are not as they used to be. They have lost the power to burn, torture and kill, that is the only reason they do not do as they used to do. Give them power and the days of inquisition will be on us again.

"Circuit Rider" has written a book on "The Mode of Water Baptism." Oh, it is a very small book, except for its "gush and splush and mush," in every sense of the word. One man, after reading it, wrote to the author, the Rev. John D. Ellis, Forest, Miss., "I see no hope for immersionists unless they come again with a new argument favoring immersion as a mode of baptism." Bravo! Gusto!! The reason this brother can't "see" may be the same reason that the boy's pups had. A boy once accosted a good Baptist deacon to sell him some pups. "What kind of pups are they, little man?" "They are Methodist pups," was the quick reply, thinking that he had found a purchaser. "O, well, go along; I am a Baptist and don't want your pups." A few days later the same man met the same boy with the same pups for sale. "What kind of pups have you got today?" said the deacon. "Baptist pups, sir," the boy quickly replied. Looking at them, the deacon said: "These are the very same pups you had the other day, and they were Methodist pups, and now you say they are Baptist pups. How about that?" "You see, Mr.," said the boy, turning to the pups, "they've got their eyes open today and that's what makes 'em Baptists!" Now it takes some people a long time to get their eyes open to the New Testament teaching on the subject of baptism; but whenever they do get them open to the light of the truth, if they are not too old and proud, they become Baptists.

To See.

Christ "bore the sin of many." On the cross, a spear entered His side and blood ran out and a fountain was opened in the house of King David. "Christ died for our sins according to the Scriptures," and, "without the shedding of blood, there is no remission of sin." That sin may be pardoned, blood must be shed. It was shed on Calvary, in payment of penalty for sin—your sin and mine—and God regards it sufficient payment. He looks upon it and is conciliated. We look upon it in faith and all penalty is turned from us. Herein the inspired pen truly says: "The blood of Jesus Christ, God's Son, cleanse us from all sin." The blood flowed, and some one has said:

"There is a fountain filled with blood,
Drawn from Immanuel's veins.
And sinners plunged beneath that flood
Lose all their guilty stains."

Our guilt is at an end when by faith we come under the blood. Jesus bore it in shedding His blood—His real blood—and here is our redemption.

We ought to praise His name without end.
J. E. PHILLIPS.

Additional Developments in the Great Beaumont Oil Field.

BY J. B. CRANFILL.

Doubtless many of your readers are still interested in the developments in the Beaumont oil field. The discovery of oil at Beaumont as I have frequently said before is one of the modern wonders of the world. Perhaps nothing equal to it has been known in our day and the wonder increases. Only last week a great oil gusher was brought in at Jennings, La., which is about 80 miles east of the Beaumont field. This is an excellent extension of the territory in that direction, and is quite marvelous, and beyond doubt the oil gushing territory in abundance between the two points.

I have been quite amused recently at receiving numerous inquiries from various parts of the country concerning the effect of the volcanic disturbances in the West Indies on the Beaumont oil field. One sensational newspaper reporter sent out the report that on account of the earthquake and volcanic disturbances at Martinique there has been cessation of the flow of oil at Beaumont. There was not a word of truth in the statement. There has never been an earthquake in Texas within the memory of man and there has been no effect whatever upon the Beaumont oil field from the earthquake in the West Indies. There is a decrease in the gas pressure in some of the Beaumont wells, and this is particularly true of the wells in that part of the oil gushing territory where wells have been drilled so close together. The pressure that forces the oil out in such quantities is gas pressure, and the drilling of so many wells has caused the loss of a great deal of this gas. The oil supply remains undisturbed. The oil wells of the San Jacinto Oil Co., of which I am president, show no decrease in their flow and we are producing great quantities of oil and delivering daily to our customers.

It was not concerning the matter, particularly, however, that I desired to write. The purpose of this article rather is to tell the readers of this paper of the organization of a new company called the San Jacinto Oil Refining and Tank Car Co. When the San Jacinto Oil Co., was first organized it was thought that company would establish a refinery. As the oil proposition developed, however, it was found that the capital stock of the San Jacinto Oil Co., being only \$250,000 was too small to justify the erection of a great oil refinery, in connection with the production and marketing of its crude oil. It was therefore determined to organize a separate and distinct company and this has been done. There are two things that this company was organized to do. The first and foremost thing is to refine the crude oil, and subsidiary to this is the handling of the transportation problem. It is not the purpose of this company to manufacture oil tank cars, but simply to purchase and own a line of cars and there is such a great demand for transportation facilities in connection with this oil that great reve-

nue will be derived from the car line as well as from the refining of the oil. There are a number of refineries already projected at Beaumont, so our company decided to erect its refinery at Dallas, which is the heart of the commercial interests of the State and is itself a city of over 60,000 population. Lands have been secured and steps are being taken at this writing to have our refinery plant erected at once. The profits in the refining of the crude oil are very great. A gentleman who is in position to know informed me recently that the Corsicana Oil refinery located 60 miles east of Dallas makes a net profit of 500 per cent per annum. It is the purpose of course of the San Jacinto Oil Refining and Tank Car Co., to use the crude oil produced by the San Jacinto Oil Co., but inasmuch as Dallas is only 60 miles from Corsicana where there are over 500 producing oil wells we shall not be wholly dependant on the Beaumont field for our crude oil.

The capital stock of the San Jacinto Oil Refining and Tank Car Co., is \$500,000 divided into five million shares of a par value of ten cents per share. This stock is now being offered in limited quantities at 7½ cents per share, but the price will soon be advanced to par. This will doubtless prove very valuable stock. The San Jacinto Oil Co., of which I am president, is now paying a quarterly dividend of 5 per cent on its entire capital stock and there does not seem to be a reasonable doubt but that this dividend will be increased to at least 10 per cent every three months within the next year. This stock was closed out at 25 cents per share and I believe the stock of the San Jacinto Oil Refining and Tank Car Co., will have an equally gratifying history. The stock that is now offered at 7½ cents per share, will in my candid judgment be worth 25 cents per share within 12 months from this date. This stock is full-paid and non-assessable. It is sold in blocks of 200 shares or more, and I would strongly advise all of your readers who desire this stock to make their orders immediately, as the price will soon be advanced as stated.

The officers of this company are men of the very highest character, both for their business ability and personal integrity. I will name some of them. Among the number are: Hon. Joshua Levering, of Baltimore, Md., the widely known coffee merchant, who is trusted and believed in by all who know him. He is president of the Board of trustees of the Southern Baptist Theological Seminary, and was Prohibition candidate for president in 1896. Geo. W. Carroll, of Beaumont, Texas, is another director of our refining company, and he is not only a man of splendid character, but beyond doubt he is the best loved citizen of Beaumont. It was on his land that the original oil find was made, and he is the largest stockholder in the Gladys City Co., which owns 2,300 acres of oil gushing land at Beaumont. T. C. Yantiss, of Brownwood, Texas, another of our directors, is president of the Brownwood National Bank, and is a man of the

very highest character. Dr. J. P. Harrington, another of our directors, is City Physician of Waco, Texas, and is widely and favorably known. Here at Dallas our directors are such men as Dr. F. S. Davis, one of our leading physicians, Dr. R. L. Spann, another leading physician, Fitzhugh I. Hawkes, Assistant Superintendent Retail Dept., Sanger Bros. I am president of the San Jacinto Oil Refining & Tank Car Co., and it is my purpose to the best of my ability, to administer the affairs of this company as successfully and as well as I have thus far administered the affairs of the San Jacinto Oil Co. I shall be glad to have any prospective investor in the San Jacinto Oil Refining & Tank Car Company write to any of the banks in Beaumont or Dallas, concerning the character of the men engaged in this enterprise.

It is true that there have been a great many wild-cat and purely speculative companies organized at Beaumont. They were organized purely for the purpose of self, and they have had their little day and have faded from human sight forever. Their directors have secured the hard earned dollars of a great many trusting and honest people. My suggestion to all who think of investing in oil stock of any sort is, to be thoroughly sure that they are casting their lots with honest men. When they know this is true they have nothing to fear, for there are opportunities for the accumulation of wealth in the Beaumont field greater than has ever yet been told. There seems to be no doubt that there is an area of oil bearing land on the Gulf coast much greater than has ever yet been believed by the public. You need not believe the stories you see in the papers now and then to the effect that the Texas oil is giving out. There will be oil in the Texas field, in my candid judgment, after the writer and all who read these lines are in their graves.

We do not offer the stock of the San Jacinto Oil Refining & Tank Car Co., as a speculation, but as an investment. The history of the San Jacinto Oil Co., is of such a character as to justify those who have large means in considering the stock of the Refining Co., as an investment. All of the stock of the San Jacinto Oil Co., has been sold, and no more of it can be had, except from private holders of the stock. The stock of the Refining Co., is selling very rapidly, and I repeat the statement that if you are desirous to secure this stock at the 7½ ct. price, that you make your orders now. Dividends, of course, will be paid on the par value of the stock, which is 10¢ per share.

After sending out articles concerning the stock of our company I am often in receipt of private letters asking me for advice about the matter, and asking me if what I said in the advertisement was strictly true. In order to save time and trouble I will state here, that I never write in an advertisement what I do not honestly believe, and there is nothing I can add in a private letter that I do not set forth in the advertisement itself. I do not give advice concerning investment in this stock; I do not

take that responsibility. For myself, I bought at the outset, when the stock was offered for sale, 250,000 shares of the stock; my son bought 250,000 shares, my brother bought 125,000 shares, and the employees in the oil company office bought 225,000 shares. This is evidence enough of our confidence here, in the enterprise. I have never two sets of views about a matter. My public views are my private views.

I believe this stock will prove a magnificent investment, and I desire to assure those who are only able to buy a small block of the stock that the interests of the small stockholders will be as well protected as the interests of the large stockholders. This is true of the San Jacinto Oil Co., and the first dividend of five per cent on that stock will be mailed out July 1. Within a few months time I expect that the San Jacinto Oil Refining & Tank Car Co., stock will be a dividend paying stock, and in the meantime, will have largely increased in value.

We have provided for future enlargements of our refining plant, as the lands purchased comprise 110 acres, on two railroads, in the suburbs of Dallas.

In answer to many inquiries, I desire to state that I am in no wise connected, either directly or remotely, with any other oil company than the San Jacinto Oil Co., and with no other oil refinery than the San Jacinto Oil Refining & Tank Car Co. I prefer not to answer inquiries concerning other companies, and I have not taken the time to investigate their standing or their holdings.

Send all orders for stock to J. B. Cranfill, President, Dallas, Tex. If you desire any additional information I shall be glad to furnish same to you, but I have tried to convey in this article all there is to tell, at the present time, about the company. Make remittances by post office money order, express money order or New York exchange. Personal checks cost us for collection. It is best for you to send New York draft, post office or express money order, as stated. Dallas.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music; and we consider it a sign portending not only to the families, but to our whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White of this city make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent. off now for cash purchases or for large cash payments.

In today's issue we present an interesting article concerning the developments in the Beaumont oil fields, from the pen of Dr. J. B. Cranfill, who is the president of the San Jacinto Oil Company, and the San Jacinto Oil Refining and Tank Car Company. Under Dr. Cranfill's superb management the San Jacinto Oil Company has become a splendid dividend-paying property, and there seems to be no doubt that the San Jacinto Oil Refining and Tank Car Company will have an equally brilliant history. The men associated with Dr. Cranfill in the new enterprise are of the highest character. One would have to go very far to find better men than Hon. Joshua Levering, of Baltimore, and Geo. W. Carroll, of Beaumont. These men are Christian business men and philanthropists of the highest type, and they would not be connected with an enterprise that was not bottomed on solid foundations. If any of our readers desire to purchase oil stock they can secure the stock of the San Jacinto Oil Refining and Tank Car Company at 7½ cents a share and thus participate in the increased value of the stock which is bound to speedily ensue. Let all orders for stock be addressed to Dr. J. B. Cranfill, President, 247 Main St., Dallas, Texas.

Baptist State Convention Railroad Rates.

The Baptist State Convention will be held at Water Valley, Miss., July 10th to 14th next. All railroads in Southeastern Passenger Association will sell tickets to delegates and visitors at a rate of one and one-third fare for the round trip on the certificate plan. I will be pleased to send a circular of information and a blank certificate to every one who expects to attend the Convention, upon receipt of a self-addressed stamped envelope. Every year a number fail to get these certificates at starting point. I have been furnished with a supply and every agent is required to fill out one when requested to do so.

Write me if you expect to go, and enclose a stamped envelop.

L. S. FOSTER.

Jackson, Miss.

Notice.

Messengers and visitors to the Mississippi Baptist Convention at Water Valley, July 10-14 prox., can go from any point in the State and return on one and one-third fare by purchasing a ticket at the regular tariff rate from the starting point to Water Valley, and procuring a certificate, showing that the holder is entitled to a two-third reduction in the return ticket. The certificate must be countersigned by the corresponding secretary of the Convention. If further information is desired, write to W. L. Mathews, Water Valley, or to myself.

E. E. THORNTON,
New Albany.

Sundry Jottings.

A small weekly paper is published in New Orleans by the First Baptist Church,

which, from time to time, contains items of not a little interest to residents of other days. One of the late issues contains an account of the ordination of Bro. James L. Gordon and his call to supply the Valence Street Church temporarily. It also has a good photograph of Bro. James L. Freeman, who, and the writer, are the only living members of the church of half a century ago.

The Baptist Chronicle, of Louisiana, says: "Some one has truly said that religion is not feeling good, but it is doing good." They should have said that it is not *all* in feeling good or being good, but also in *doing* good. Religion is all of these, but the greatest of these is *doing* good. There might be a further qualification in the "go" of the Gospel, for it is written of our Lord that he "went about," etc.; and James 1:27 gives a very pointed definition of "pure religion and undefiled."

Cowper is quoted as saying, on the subject of dancing: "I could never find that I could learn half so much of a woman's character by dancing with her, as conversing with her at home, when I could observe her behavior at table, or at the fireside, and in all the trying scenes of domestic life. We are all good when pleased; but she is the good woman who wants not the *fiddle* to sweeten her." Visitation is an invaluable help to pastors of churches, if they would know the needs of their flock.

Unsanctified education is a dangerous thing. It makes its recipient assume to be "wise above what is written," and often unfits the religious teacher for supplying "the sincere milk of the Word." There are preachers who draw, and congregations that hear, but to little purpose, as they are not "doers of the Word." Temple worship is not a part of Christianity—at the Savior's death, "the veil of the temple was rent in twain."

If the world is converted to Christ, it must be by personal contact and individualism—in the school, in the family, in social intercourse. Moving the masses is uncertain work, and gives no scope to the cultivation of piety. Baptism is the first act to be administered after belief; but is only the beginning, as the "teaching of the all things" is to follow. So, in our Sunday Schools the Home Department is not only in order, but obligatory.

King James' "Easter" is gradually invading Baptist ranks. Why not designate it "Passover"—its true name. As such celebrations tend to weaken the Christian Sabbath, care should be taken not to magnify them too much. Commerce, corporations and saloonism are stealing the Sabbath—our Lord's Day—and the tendency is practically to change the teachings of the Bible, by the observance of seasons and holidays.

L. A. DUNCAN.

You cannot give light to the world without burning yourself.—Ram's Horn.

Instead of letting your spare hours run away with your spare pennies, make them the savings bank of your mind. Right use of leisure will prepare you to seize opportunities for larger and better work.—Sel.

The Laity Must Be Exercised.

I am closely watching the nilometer printed on my paper denoting the great high water month when my subscription is due, and though as a correspondent I am largely in arrears to you, I try never to be so financially.

Religion down here is about dead, and our two churches at Osyka that united so nicely two years ago seem less strong now for every kind of work than either one was before union, and yet there have been no regrets over the matter of union, and no kind of complaint has ever been heard of the members of one of the old churches against the other, but with a double membership and general prevailing peace, we have just died out, though like the church of Sardis, we have a name to live.

Churches have two maintaining forces that characterize them:

- 1st. The great spiritual force.
- 2d. The natural force coming from Discipline, Ordinance and Finances.

The first of these power forces, the spiritual, seems to have left us, driven away possibly by long conferences on business that should be prepared elsewhere.

Too much conference tires out and drives out spirituality and when members cease to work at spiritual things they lose the sustaining impulses of religious life, lose desire for a closer communion with the Master, and descend to the levels of natural and worldly things, and while they may not cease from being Christians, yet their religion conforms to formal practices they cease to pray and become cold and torpid as the Arctic bear when he seeks his winter house and sucks his paw during his period of hybernation and in this sad condition he lives like old Lunkicker's yearling, whose master could not tell whether it would live through the fall, or die in the summer.

We need a practical religion. A conversion that will last; or, as the women say about goods, "we need something that will wash." To have spirituality we must cultivate it. We must not expect to mix with the world and its works all the week and go out to church on Sunday and expect the preacher to reinflate us as we pump fresh air into empty bicycles. Christians cannot live alone on sermons. The preacher who will preach but little to the people and talk much to them and get them worked up by their own prayers and songs will soon find his people growing largely in grace, but if all their spiritual performances are to consist in their looking at him talk and pray he will find his flock turning like that of the swimming master, who let his pupils stand up on the bank and look at him swim and cut antics in the water. People cannot be learned to swim by being spectators, neither can one be led on to spiritual victories by looking at a leader who is trying to warm up a dead membership by talking to them. Suppose military officers were to act like many preachers, teach their soldiers to stand still and watch the officers fight? Victories are not won thus. It is the laymen who must enlist in Christ's battles, not as idle spectators, to look on,

but they must swell the tide of song, and send the anthems on by their own voices.

Religion is not an annual plant to flourish in the spring, die down in the fall and spring up next year of itself. No. It is a perennial plant growing on and on, but only growing where it is cultivated. With us this fine heavenly thing is largely materialized. It has become so mixed up and interwoven with our secular affairs, till it is regarded as a part of them, and church membership and ordinance and large pecuniary collections have been mistaken for the inner adornments that constitute its unseen glories.

Let us try to appreciate its inner splendor and get our hearts in joyful unison with the glorious blessings it distributes.

Osyka, Miss.

T.

Some Strange Things.

Nearly sixty years have passed since I began to think seriously on the subject of religion. True, my father and mother were both Baptists; but I became a member of the church from conviction. I was guided neither by sentiment nor prejudice. Many a time have I wished that I could be something else; but the more I would "search the Scriptures" the stronger Baptist I became. It has always been a strange thing to me, therefore, how a true Baptist could ever apostatize from the faith.

There are only two ways of apostasy, it seems to me—one a lack of sound Baptist principles as plainly taught in the Scriptures; or receiving for "doctrines the commandments of men." Yet the Bereans did not even accept the teachings of the Apostle Paul without daily investigation. Where one goes to the Bible alone for doctrines, he is not apt to drift very far from "the faith once delivered to the saints." It is he that goes to the Bible with his doctrines for confirmation that is most likely to be in error.

A well grounded Baptist can never be anything else; but where one is weak in the faith and has joined the church from sentiment, with opinions instead of convictions, he may waver. Such are they who suggest that "one church is as good as another," and are ready to change on pleas of social claims, personal rights or political aspirations. Hence it is dangerous for Baptists to get rich or be elevated in worldly preferment—there are, of course, noble exceptions.

The loss from Baptist ranks by removals to large towns and cities is really appalling. Whole families sometimes go astray, from pride, self-interest or love of pleasure. Some fashionable congregation is chosen for attendance and the children are taught the tenets of denominations at variance with ours. With all this drainage we are rapidly increasing people—though "the sect everywhere spoken against."

It is a question whether our churches have not been neglecting the great commission to "Go, teach," etc., and reaching towards temple worship. As a consequence more and more worldliness has crept in, until in some, it has controlling influence. There has been, peradventure,

too much "coming in" and not enough "going out" to declare the gospel.

L. A. DUNCAN.

Belzona and Silver City.

These were the last points visited in the Delta. Having promised to fill appointment of Dr. Leavell at Silver City, embracing 3rd Sabbath in May, the writer turned south on Wednesday and reached Belzona, over the "Yellow Dog" R. R., Wednesday evening. A day and two nights were spent very pleasantly in this town. The Baptists have a nice church house, and while the congregation is small, the outlook is encouraging. Quite a number of the good people read THE BAPTIST here and it affords the writer pleasure to record them as pleasant and hospitable. Bishop Gregory is "the preacher in charge" and he is highly esteemed by his people.

The writer found comfortable entertainment in the hotel presided over by Mrs. Ella Baptist, and she is, by the way, a staunch Baptist—there is something in a name. Also in the home of Bro. and Sister Meek a delightful night was spent. He is a Methodist, and his charming wife is a Baptist. Here is demonstrated that two can walk together though they do not agree in all things. A charming home where love and good cheer reigns. Of this visit pleasant memories are cherished.

By private conveyance, Silver City was reached Thursday evening. Three days and nights of needed rest was enjoyed in the home of Dr. Thomason and family. On Sabbath morning a nice congregation gathered at the Baptist church and the writer did his best to fill the place of Dr. Leavell.

A drive of 6 miles and the next appointment is reached. Here at midnight, with a full house, it was the privilege of the writer to preach the Word.

Who can beat that? Tuesday morning, 7 o'clock, aboard the packet bound for Yazoo City, thence home for a little rest with the home folks.

O. M. LUCAS.

From Leon, Mexico.

DEAR BROTHER:

I enjoyed your write-up of the convention more than any which I have read. How fine it must have been to be there! I do not agree with Bro. Cranfill that the convention meets too often. The inspiration gained, and the impetus given to the work are well worth the money expended, especially when it is very doubtful whether those same expenses would be given to the mission cause in case there were no convention every other year.

When we read of the great work being done on other mission fields, we feel as if we are almost doing nothing in Mexico. But the brethren must remember the peculiar difficulties under which we labor. We lack native workers. It is with difficulty that we spread out and supply the few posts which we occupy. It is going to take several years to train the young brethren to do this work after they shall have been found. We also lack school

teachers for the few schools we need very much.

Then the greatest difficulty, and it is more peculiar to Mexico than to any other foreign field save perhaps Italy, is the lack of people to preach to. They are here alright, but we don't get to preach to them. They are taught to shun us as they would some deadly poison, because forsooth we preach the gospel of the Lord Jesus Christ. I suppose you know that the laws of this country prohibit us from preaching in the streets or in the open air, so that we are shut up to our houses of worship, and the people have to come to us if we get a chance to preach to them. This is the only country as far as I know which restricts our missionaries thus.

When I used to try to preach to those dear old country churches, my heart would sometimes almost fail as I got up before a "Saturday evening congregation"—it looked so small. But if I could just get a little "Saturday evening congregation" to preach to now, I would feel so thankful. The great problem with you pastors back in the States is the prayermeeting congregation. What would you think of a little crowd of from ten to twenty-five at prayermeeting or preaching services in a city of one hundred thousand? And yet that is my average, and I don't know of a better one anywhere on the South Mexican field except in the city of Guadalajara. Why brethren, if I could just get to preach to one hundred one time, I think I would get so full I could not talk. Before I became a foreign missionary, I used to draw pictures in my imagination of the hungering millions just begging for the bread of life. That picture may be true of China, or Brazil, or Africa, but it is not true of Mexico.

A great many brethren, good brethren, too, object to schools, selling of Bibles and religious literature, medical work, etc. They say, "Just preach the pure gospel to them and the Lord will do the rest." I say so too, but we have to labor with that great problem of getting a chance to preach to them, and the above-mentioned methods are liberalizers and draw them to us, to say nothing of the great benefits they carry with them. There are certainly more than one or even two ways of doing the work. I tell you these things so that you may know just exactly how to sympathize with us, and I beg of you that you will pray the Lord of the harvest, not only that He thrust forth laborers into the harvest, but that He cause the people to tear down those high rock walls and to just allow us to get over into those fields to reap the grain which is ripening and falling down among the clods of earth to perish forever!

Since writing you last (over a year ago), I have organized two more churches on my field, and have assisted in the organization of two more, one on Bro. Mahon's field, and the other on Bro. Hatchell's, thus making five churches I have helped to organize since I have been in Mexico. These were not all new converts, but simply the drawing together of baptized believers and

the receiving of new candidates for baptism. All of these churches are small—from five to fifteen.

Sister Chastain is now back in your State to rest for a season and try to regain her health. I would suggest to the sisters of the Ladies' Missionary societies wherever she may go, that, if they would like to know more about our work and difficulties, it would be well to get her to lecture before them.

I am glad to see the Convention advance the work year by year, and so glad to see our Boards come up without debt. I rejoice that so many new missionaries are going out even if we do get but few of them down here. I don't want to be narrow. If they can do more good elsewhere, then that is the place for them, and I rejoice with them that the Lord has honored them with a place amongst the trying difficulties on a foreign field.

R. W. HOOKER.

Imperative Obligations.

I have before me a little pamphlet, bearing the above title, by Rev. J. B. Lumbley. It draws attention to the obligations of Christian unity by implicit obedience to God's commands. In the matter of building the Tabernacle, Moses was enjoined: "See, then make all things according to the pattern shewed thee in the Mount." From this text, and Luke 6:46 he takes his text. His reference to the three witnesses that bear "record in heaven, and the three that bear witness on the earth is a striking way of putting emphasis upon I John, 5:7-7. If space permitted, other points of "sound doctrine" might be mentioned.

Speaking of obligations, there are too many of them overlooked these days and a growing disposition, it would seem, to do those most important by proxy. Nothing can take the place of Bible teachings and gospel truths. Preaching is not always to be from the pulpit; for it was not so in apostolic times, and our Lord himself gave a different example. The "breaking of bread" from house to house was not what some suppose, "communion," but house to house visitation to encourage and strengthen disciples. There is no such thing as "close communion."

The church of the twentieth century bids fair to be quite different from that of apostolic days. Tendencies now are towards ritualism—not from it, and the phrase that "one church is as good as another" is being instilled into the minds of Protestant youth. This is, of course, not true; for that which comes nearest the earliest model is the best. It must be an active, aggressive church; shepherded by a watchful pastor, who leads his flock and "knows his sheep by name." Of course, it should have a live Sunday School, and the same may be said of its superintendent as of the pastor.

In the matter of visitation, it must be a personal work; dealing with individuals. The field should be laid off in districts, with a leader in charge of a committee—every house to be visited. In this work, if co-operation can be consistently secured

with other denominations, it would be more thorough for information, but should be the church work, which is to follow after the field has been proved. So there are three kinds of visitation, interdenominational, denominational, and pastoral.

L. A. DUNCAN.

Uncle Jim's Baptist Burial Hymn.

While traveling in Italy our guide and interpreter was a Roman Catholic and a very bright genial fellow. One morning we started out from the city of Rome across the peninsula to Brinolisi, the city at the other end from Rome of the Appian Way over which Paul traveled. On the trip he was entertaining us by relating the history of the places we were passing. Coming in the shadow of the Appenines he read us that little poem "Dr. Gustibus," which begins:—

"What I love best in all the world
Is a castle precipice-encurled
In a gash of the wind-grieved Appenines."

Then looking at three of us who were Baptists he read us this, which from a Catholic's lips on the outskirts of Rome is more truth than poetry.

"Sin's rooster's crowed, ole Master's riz
De sleeping-time is pas';
Wake up dem lazy Baptists,
Dey's mightily in de grass, grass,
Dey's mightily in de grass."

Old Master's blowed de mornin' horn
He's blowed a powerful blass'
O Baptis' come hoe de corn
You's mightily in de grass, grass,
You's mightily in de grass."

De Meth'dis team's done hitched O fool
De day's a breakin' fas';
Gear up dat lean old Baptis' mule
Dey's mightily in de grass, grass."

De Workmen's few an' monstrous slow,
De cotton's shedin' fas';
Whoop, look, jes look at de Baptis' row
Hits mightily in de grass, grass,
Hits mightily in de grass."

De Jay-bird squeal to de mockin' bird stop;
Don't gimme none o' yo' sass;
Better sing one song for de Baptis' crop
Dey's mightily in de grass, grass,
Dey's mightily in de grass."

And de old crow crows: Don't work, no, no
But de fiel-lark say, "yaas, yaas,
An' I spec' you mighty glad, you debblish crow
Dat de Baptis' in de grass, grass,
Dat de Baptis' in de grass."

Lord, thunder us up to de plowin' match
Lord, peerten de hocin' fas';
Yea, Lord hab mussy on de Baptis' patch
Dey's mightily in de grass, grass,
Dey's mightily in de grass."

Fraternally,
W. E. ELLIS.

Senatobia, May 29th, 1902.

Concord.

June opened gloriously at Concord in behalf of State Missions. Pastor Phillips had done faithful work, and the offering was liberal, *hilarious*, as we are told that word cheerful means, and rounded out \$90,000. We then had good dinner and ordination of 3 fine young men to the deacon's office. Let the good work go on, and let us get the pitch from Concord.

A. V. R.

COLLEGE COLUMN.

BY W. T. HOWREY.

A friend asked me why I failed to mention my visit to St. Louis, Enterprise and Stonewall. I thought I did, but he said I didn't. So sure was that I went to the paper file to prove that he was wrong and I proved that I was wrong. Alas! How frail we mortals are. How often we give ourselves credit that we do not deserve.

"O was the power
The light to give us
To see ourselves
As others see us."

I was mistaken. I was correct. That week I failed to get my notes in time and held them over until next week and then failed to enclose them with those of the next week. But I did go to.

SHREVEPORT.

I was taken charge of by that princely prohibitionist, W. B. Patton. We had a pleasant service at the church on Tuesday night, raised \$15.00 and I left with pleasant memories.

ENTERPRISE.

was my next stop. I was cordially received and entertained by Bro. M. W. Buckley, whose son had been my pupil. We had a service at the church on Wednesday night; raised \$20.00 and I hied away to

STONEMOUNT.

I found cordial entertainment in the home of T. L. Whitwright, we had a Thursday night service and raised \$93.00

The above three churches are not strong financially and we had hurried week night appointments. I left each place feeling that I had met noble souls and rejoicing that I had had this opportunity to find them. God bless Pastors Hackett and Roper and the generous people to whom they preach.

A letter from the church clerk tells me that Pastor T. C. Schilling raised \$360.00 at Eastfork last Sunday. Noble pastor! noble people! God's blessing on them both! Amen!

Rev. T. D. Bush is back from Louisiana, and I am glad. He has done a magnificent work at Collins in leading the people, at great sacrifice to comfort their house, and yet, under all the pressure he raised \$110.00 for endowment. Welcome, brother, back to your native beach. May God spare you and lead you and give you greater work.

L. F. Gregory has the heart. He raised \$215.00 at Itta Bena. I'm coming to see you, Gregory, if the Lord wills, just to tell your people that I love them and you.

A Mexican Hero Yields Up the Ghost.

Gen. Mariano Escobedo, while yet a stripling, began his military career during the "unpleasantness" between the United States and Mexico in 1847. Perhaps the crowning act of his life was his

capture of Emperor Maximilian at Caretaro, May 15, 1867. At one time he was favorably spoken of for President of Mexico, but the freaks of politics defeated him. Though he was "the victor of a hundred battles," only a few days ago in Mexico City he was met and overcome by "that last enemy." President Porfirio Diaz and his cabinet lead the great funeral procession, followed by many other distinguished citizens. Gen. Reyes, the present minister of war, and others, pronounced eulogies.

Gen. Escobedo was brought up at Galeana, and, I think, was born there. About ten years ago he went back to Galeana to visit his many friends and relatives, and while there the writer had an introduction to him and found him very pleasant. In personal appearance—features, hair, beard, size, figure—he was a duplicate of our own Brother St. Clair Lawrence, of Blue Mountain. Perhaps neither one had a brother who favored him so much as they favored each other. Gen. Escobedo was a great man, and gave a long life of faithful and efficient service to the building up of the Republic of Mexico, which means so many years and so much service to the tearing down of Catholicism.

J. G. CHASTAIN.

Guadalajara, Mexico.

Ordination.

At the close of the day, June 1st., at Concord, Yazoo County, Brethren C. E. Martin, Johnnie Cheatham, and Joseph Johnson, were solemnly set apart to the office of deacon.

Bro. Rowe preached ordination sermon and aided in examination. These are noble brethren, and, with the two already existing, furnish a splendid corps of deacons. Concord is blessed.

J. E. PHILLIPS.

A Request.

Two months ago, after four weeks of skillful treatment, Mrs. Simmons came home fully relieved of the trouble to which she has been subjected for the last four years. We were rejoicing in her restoration when other troubles arose, and after a thorough examination by our family physician, he told us that in his opinion an operation was the only relief. Consequently we leave today for Memphis. Will not my brethren whose eyes chance to fall on this lift their hearts to God in prayer in our behalf? Petition, that if an operation indeed be necessary that it may be successful.

God's will, not ours, be done.

Your brother in Christ,

BRYAN SIMMONS.

Carpenter, June 9, 1902.

Providence, July 10-13.

For the information of those wishing to take the trip to Providence I desire to state that ticket will be one fare plus \$1.00 for the round trip. Hotel accommodations can be had on the American plan for \$1.25 to \$2.00 per day; private houses \$1.00 per day. The minimum cost of the

trip from Winona, consuming one week's time, would be \$50.00. At a cost of \$60.00 one could have a much better trip, consuming 10 days to two weeks' time. Let all who desire to attend the Convention kindly write me at once and I will furnish them with the official route for the Mississippi delegation and all additional information desired. Please do not delay as it is necessary to make arrangements with the hotels as early as possible in order to secure the best accommodations.

Fraternally,

ARTHUR FLAKE,

Transportation Leader for Mississippi.

Revival News.

Epps is a village on the G. & S. I. Railroad, fifteen miles south of Hattiesburg. Here Mr. J. F. Wilder has a saw mill and more than ten miles of Railroad. By invitation of the people I have been preaching here one Sunday in the month for five months. We have just closed our first effort to have a revival of godliness among the people. Brother James G. Sibley, of Poplarville, assisted in the meeting and did all the preaching from Monday, May 26, preaching two sermons a day, until June 1, a. m. The Gospel was preached in earnest and the people gave good attention, and we trust much lasting good was done. Bro. Sibley relies solely upon God and the Gospel for success. At 3 p. m. yesterday, June 1, I baptized 11 as results of the meeting and we received 7 by letter. May the Lord bless our work at Epps.

Your brother for right,

JEFF LOTT.

Pray for Us.

Bro. E. B. Miller will do the preaching for us in the meeting beginning the fourth Sunday in this month.

We have many needs: A house of worship to build, our people should be lifted to higher plains and many noble people should be led to Christ. This work cannot be accomplished without the Holy Spirit. Will you who read these lines lift your hearts in earnest prayer, that the Spirit may be our help? Then all things are possible. God must give the increase. The work is His. O may we depend upon Him. While Bro. Miller preaches, brother, sister, do not fail to pray.

W. H. CARDER, Pastor.

Harrison, Miss.

Notice.

The clerks of, associations and churches throughout the State are requested to forward the names of all delegates to the State Convention at once to Mr. J. D. Peacock, so that the list of assignment to homes may be made up and the parties notified.

B. P. GOOCH.

Clerk of the Water Valley Baptist Church.

God Reigns.

Man is puny—"canst not make one hair white or black." His stature is enlarged from without. God clothes the grass—and

"The Store That Saves You Money on Everything You Buy."

The JONES-KENNINGTON DRY GOODS COMPANY, inc.

Our Millinery Department.

Now occupies double its former space, and we are showing the swellest and most up-to-date Hats ever shown in Jackson.

Visit this department and see the beautiful creations from New York, Paris and our own work rooms. Fine goods, but the prices will please you

Our Magnificent Stocks Are Now Complete.

Our buyers have searched every market in the United States, and the *Vast Exposition of Merchandise* we are now showing would do credit to St. Louis or Chicago. It represents an investment of over one hundred thousand dollars. You are welcome to see this magnificent show of *Millinery, Laces, Embroideries, Dress Goods, Waists, Suits, Skirts, Corsets, Gloves, Shoes and Clothing*. Price and quality are the powers we depend on to secure and hold your trade. Make no purchase until you see what we have and you will **SAVE MONEY**.

The Jones-Kennington Dry Goods Co.,
Jackson, Miss.

We Are Agents For

MCCALL PATTERNS,

W. B. CORSETS,

W. C. C. CORSETS,

WARNER CORSETS,

KABO CORSETS,

Defender Manufacturing

Co's Muslin Underwear,

Sheets and Pillow Cases,

PACKARD SHOES.

man. Man is His "noblest work." His mechanism is exalted—nerves, heart, blood, brain, soul! Yet, he is puny—it is all of God. "In Him we live and move and have our being." "Every good and every perfect gift cometh down from the Father of Lights, in whom there is no variableness, neither shadow of turning."

Centuries have passed and the world again beholds, in awe, a scene close of kin to Herculaneum and Pompeii. Still, some carpers throw God out and undertake to run the world themselves. "Who art thou that repliest against God?" One blasphemous young man, in perfect health, walks the street and in three minutes is dead. Another, once a blatant infidel, now preaches the Word. And Saul felt His touch—and was "a new creature." "Not by might, nor by power (human), but by my Spirit, saith the Lord." It is all of God. Then let us leave all with Him.

J. E. PHILLIPS.

"If I Be Lifted Up."

We enjoy being up, but wait for extraneous aid.

Self-help is better, if we are climbing the world. A tub on its "own bottom" does best.

But if heaven is in the account, we have no self-help—the "bottom" is all out.

Looking at Mary, while counting beads; treading winding stairs, while doing penance; opening the heart, that the priest

may look in; doing charity, because man has spoken; giving money to enrich "the church," these, all of these, never lift an unborn soul one iota on the way. But let Christ come into the view, and the tendrils of an unfailing love take fast hold on human hearts, and turn them over, and lift them up, and sit them down in heavenly places.

Christ must be seen. He must be "lifted up." My brother must see Him—my friend behold Him—my child look upon Him, and all my neighbors must take a view and the world be admonished to look.

He must be "lifted up" in word, in thought, in deed. The life must set Him to the front. "For me to live is Christ." This will draw my brother, lead my child, constrain my neighbor and shake the world. Christ, the entrancing One—altogether lovely! Who would not lift Him up!

J. E. PHILLIPS.

Dr. F. H. Kerfoot.

At a meeting of the Alumni Association of the Southern Baptist Theological Seminary, held in Asheville, N. C., on May 10th, 1902, the undersigned were appointed a committee to prepare and publish a memorial which would suitably express the feelings of the members of the Association upon the death of Dr. F. H. Kerfoot.

Dr. Kerfoot was himself a student at the Seminary, first in Greenville as a young minister and afterward in Louisville, where

he took a post-graduate course, when he was compelled by an injury to retire from the pastorate. He was also a professor in the Seminary for thirteen years and a large part of that time financial agent of it.

As a man, Dr. Kerfoot was genial and popular; as a friend he was true and genuine; as a Christian he was devoted and consecrated; as a student he was earnest and painstaking; as a teacher he was kind and helpful; as a preacher he was eloquent and inspiring; as a writer he was forceful and convincing. Altogether he was a brave, manly man, and a noble, high-toned Christian gentleman.

His death in the midst of his usefulness seems to our short-sighted eyes an untimely taking off. But God knows best. He doeth all things well. "All things work together for good to them that love God." We bow in humble submission to his will, knowing that

"God's plans, like lilies, pure and white unfold.
We must not tear the close shut leaves apart.
Time will reveal the calyxes of gold."

To his bereaved widow and fatherless children we tender our deepest sympathy in their loss. May they find grace of the Lord sufficient for them as the thorn of grief pierces their soul, and may they receive comfort from the source of all comfort.

EDGAR E. FOLK,
J. L. GROSS,
I. A. HAILEY,
Committee.

Nashville, Tenn., June 1, 1902.

THE HOME.

Unaware.

They said: "The Master is coming
To honor the town today
And none can tell at whose house
The Master will choose to dine
And I thought, while my heart beat
wildly,
"What if He should come to mine?
How I would strive to entertain
And honor the Guest Divine!"
And straight I turned to look
To make my home more beautiful
I swept and polished and polished,
And decked with blossoms and green,
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked till late,
And watched the busy night
But right in the midst of my toils
A woman came to my door,
She had come to tell me her news,
And my comfort and aid to implore.
And I said, "I cannot listen,
Nor help you today;
I have greater things to attend to."
And the pleader turned away,
But soon there came another
A cripple, thin, pale, and old,
And said: "O, let me stop a rest
While in your home I pray,
I have traveled far since this morning,
I am hungry and faint and weak,
My heart is full of misery,
And comfort and help I seek."
And I said, "I am grievously sorry,
But I cannot help you today;
I looked for a great and noble guest,
And the cripple turned away,
The day wore on swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.
I thought I would spring to meet Him,
And serve Him with utmost care,
Then a little child stood by my door,
With a face so sweet and old,
Sweet, but with marks of hardships,
And his clothes were tattered and old,
A finger was bruised and bleeding,
And his little feet were cold.
And I said, "I am sorry for you,
You are surely in need of care,
But I cannot stop to give you care,
You must hasten on your way."
And at the words a shadow
Swept o'er his blue veins and now:
"Some one will clothe and feed you, dear,
But I am busy now."
At last the day was ended,
And my toil was over and done,
My house was swept and polished,
And I watched in the day alone,
Watched, but no footfall was heard,
No one paused at my gate,
No one entered my cottage,
I could only pray and wait.
I waited till night had deepened,
And the Master had not come,
"He has entered some other door,"
I cried,
"And gladdened some other home,
My labor has been for naught,
And I bowed my head in grief;
My heart was sore with longing,
But spite of all—I slept.
Then the Master stood before me,
And His face was grave and stern,
"Three times today I came to your door,
And craved your pity and care,
Three times today you sent me onward
Unhelped and uncomfited,
And the blessing that you might have

had was lost,
And your chance to serve has fled."
"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was ashamed, and bowed
In the depths of humility.
And He said, "The sin is pardoned,
But the blessing is lost to thee;
For comforting not the least of Mine,
"You have failed to comfort Me."—
C. B. B.

Home Training.

The home is the foundation of everything; happiness, prosperity, good citizenship and Christian culture. Therefore there has never been a problem of such importance before the minds of the people as the proper training for their children in the home. Home is the place to conquer self, and all vices that tend to lead the children off into the paths of the evil one. Should this be neglected in the home they will be neglected more in the next generation. In Proverbs we are told, "To train up a child in the way he should go; and when he is old, he will not depart from it." The question may be asked, how should this be done, and what is the way in which they should go? The first, and foremost way of all ways, is the way of God. God's ways should be our ways, and unless we get into God's way in our home training, we miss our best opportunity. Children should be taught to love God's word, and to study it in the Sunday-school and around the fireside.

Some of the most profitable lessons of life have been learned in the Sunday-school, and most especially in the home at mother's knees. Every child should be reared up in the Sunday-school; taught to keep good company and the principles of truthfulness and honesty.

The home is responsible not only to the Creator, but to the nation, for good and noble citizens. In the children lie the hope of the nation's prosperity. Many are the homes that are darkened by the curse of rum, which was first administered as a social drink in the family circle, around the fireside. The home is the field in which seeds are sown, either good or evil. "Whatsoever a man soweth, that shall he also reap." Good seed sown in the home during childhood, will bring forth a rich harvest of golden grain in after years. Evil seed sown in the home will bring forth a harvest of shame and disgrace. Great is the responsibility of the home, and there is no field, where so much

good can be accomplished for the up-building of humanity and the spread of the Master's kingdom, as in the homes of our land.

See to it then, that every precaution is taken that no evil befalls the precious children whom God has given to be reared for His glory.

Home is the connecting link between heaven and earth, and the thing that we prize above all other treasures of earth. Happy is the home, where Christ rules supreme and the children are taught purity of life and refine-

ment of character. Center your thoughts on your precious home and see that it is what it should be, and that your children are being made what they should be. Make your home the happiest place on earth and the world about you will grow better every day. Satan be cast down and Christ the Lord will be made King of Kings. May the time speed on, when the home will be purged and cleansed from every evil.

J. I. BRUECK.

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WATCHES.

Brethren and sisters send \$0 cents in stamps to pay postage, and receive some sample watches and chains. I will pay you to wear them until sold.

J. W. ROBERTS, Pope, Tenn.

Pretty Hard on Dexter.

Editor of the New Voice: It seems to be a debatable question whether the Rev. "Canteen" Dexter is shamefully ignorant on the subject on which he assumes to speak with authority, or is simply an ordinary liar like the average apologist for and defender of the saloon. I incline with reason, to the latter view. It is no doubt true that Mr. Dexter is mentally lacking; but even a fool who honestly sought information on the subject, having the facilities that Dexter had, would have known better than to repeat some of the stories that he has placed before the public in his booklet.

But, to defend the saloon, either in the army or out of it, requires that the defender should lie. No argument was ever formulated by an intelligent and well informed man in support of the saloon that was not fallacious or an open falsehood. It cannot be otherwise, whether essayed by a bishop or a microscopic theologian like Mr. Dexter. Truth forbids that the greatest curse to humanity can ever be a benefit to the world, and he who tries to prove it so must necessarily say "the thing that is not." Laboring under such limitation, the new champion of the canteen, however Dexter-ous he may be in avoiding the truth, cannot be expected to do any better than he has; but it is cause for disgust to know that he likes his dirty job.

Vale! "Canteen" Dexter.
G. P. HURST.
Woodland, Cal.

Cigarettes and Divorce.

Cigarette smoking to excess by the husband was held by Judge Burnell, of Oshkosh, Wis., to be

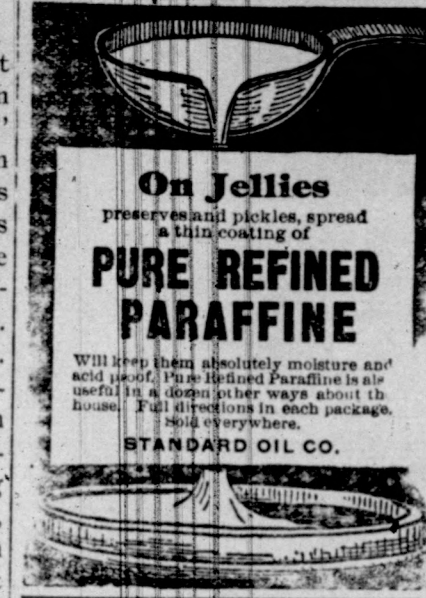
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Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.



sufficient ground for absolute divorce in a case brought by Mrs. Beatrice Tracy against Rollo Tracy. In her petition Mrs. Tracy swore that her husband smoked cigarettes night and day and had become a veritable "fiend." It had also, she declared, rendered him to all intents and purposes a maniac. From a man of ordinary sanity he had become one of cruel and brutal disposition and had repeatedly struck and maltreated her. Rollo Tracy is closely related to some of the wealthiest and oldest families of the city. But for this habit Tracy would have had a number of fine business opportunities at his command.

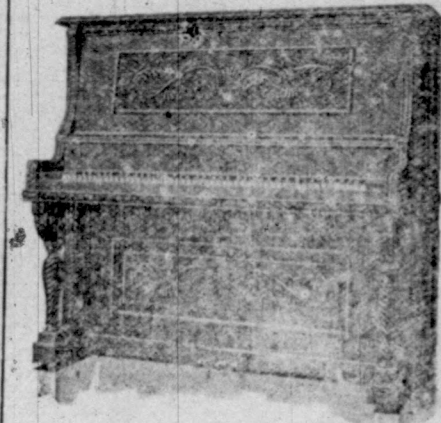
Marie Stanlan, who brought suit against her husband for desertion and non-support, had her case dismissed by Judge Finletter, of Philadelphia, when he learned that the complainant was a cigarette "fiend." The rule seems to work both ways.—The Boy.

There is only one thing which makes it worth while to live on earth, and that is that we may glorify God where he is so much and by so many dishonored. Some men in the State Senate that are Baptists, or so recorded, voted against State Prohibition. They voted to retain the gilded saloon in the State that it may be played before the young men and beguile them to a drunkard's grave and a drunkard's hell.

You are aware the saloon cannot be maintained without victims, and the question is, whose boys are to keep up the line of customers, your boys or mine? If it is your boy, you need no sympathy.

In every company, remember you profess to be a member of Christ, a child of God, a temple of the Holy Ghost.

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THE B. Y. P. U.

W. P. PRICE, Editor.

Below is found the Prayer Meeting subjects for the last half of this year. Cut them out and paste in your Bible, or some other public place, and use them.

Prayer Meeting Topics.

July-December, 1902.

JULY.

6th. The Father's Care. Psalm 103:13, 14; Malachi 3:17; Luke 12:32.
13th. Constant Companion. John 14:16, 18; Matthew 28:20.
20th. Means of Growth. Hebrews 5:12-14; 6:1-3.
27th. Conquest. Mark 16:7. The Student Volunteer Movement.
Alternate Topic: The Book and the Life. Psalm 1:1-3; Acts 17:32; II Peter 1:4.

AUGUST.

3rd. The Call to Separation. II Cor.inthians 6:14-18; I John 2:15-17.
10th. A Suggestion in Addition. II Peter 1:4-9.
17th. The Life of Faith. Genesis 12:1-5; Hebrews 11:1-6.
24th. Free to Serve. I Timothy 2:4; Galatians 5:1; Hebrews 12:1-3.
31st. Conquest. Meeting. Cleanings from Mission Fields.
Alternate Topic: Conversion and Transformation. Exodus 34:29-35; Luke 9:28, 29.

SEPTEMBER.

7th. How to Look for His Coming. Luke 12:31-40.
14th. Delight in God's House. Psalm 84:1-4; Psalm 100:1-3.
21st. The Expanding Life. Ephesians 3:14-21.
28th. Conquest. Meeting. Our Missions in Sweden, Norway and Denmark.
Alternate Topic: The Shepherd and His Sheep. John 10:1-5, 11:15-18.

OCTOBER.

5th. A Searching Question. John 21:15-25.
12th. Fruitful or Barren. John 15:1-8, 16; Mark 11:12-14.
19th. Self-Mastery. I Corinthians 9:25; Galatians 5:16-26; Temperance Meeting.
26th. Conquest. Meeting. Home Mission Work (in the North-west).
Alternate Topic: Treating a Gracious Invitation Lightly. Matthew 22:1-10.

NOVEMBER.

2nd. The Best Gift. I Corinthians 12:28-31; 13:1-13.
9th. God's Covenant with Ours. Exodus 24:3-8. (Pledge Meeting).
16th. "For Me." Isaiah 53:6; Luke 22:19, 20; Romans 5:6-8; I John 3:16.
23rd. Thanksgiving and Thanksgiving. Psalm 116:12-17; James 1:27.
30th. Conquest. Meeting. Hawaii and the Philippines.
Alternate Topic: A Care for the World's Woe. Isaiah 45:1-23.

DECEMBER.

7th. Do I Discourage Others? Mark 10:46-52; Numbers 13:24-33.
14th. Our Fellowship. I John 1:3-7; I Corinthians 12:12-27.
21st. Christmas: Its Message and Motive. Luke 2:1-20; John 3:14-17.
28th. Conquest. Meeting. Our Missions in Western China.
Alternate Topic: Our Heavenly Home and the Way. John 14:1-7; Revelation 21:1-4; 22:1-5, 17.

Bible Promises.

H. C. ROSAMOND.

Some one has said there are thirty-one thousand promises in the Bible. Paul tells us that "all the promises of God in Christ are yea and amen." Not one of them can fail. If we claim them they are sure to be fulfilled. Our Father has placed all these promises at our disposal; yet, we fail to apply them to our own hearts. We have so little joy and strength in our Christian life. Many times we are afraid to use the blessings God has prepared for us.

There was once a very beautiful young woman who was the daughter of very poor parents. She had been brought up to habits of very rigid economy. A very rich man saw her and resolved to make her his wife. On the day of their marriage the husband gave her a check-book and asked her to draw on his bank for all the money she needed. She soon found that her new station in life required far more money than she had been accustomed to spend. With great fear she drew a check for \$25.00, and went to the bank. She was overjoyed to have the check cashed without one word of protest. Later she drew a check for \$50.00, and it was cashed. Later other checks followed. After months, the husband took the check-book, and after looking over it said, "my dear, don't you know how to manage a check-book? I scarcely understand your account at the bank." She timidly said, "I hope I have not been extravagant." "You little simpleton," said he, "I put \$10,000 in the bank for you, and thought you would have spent it all by this time. But you have only spent \$200. You cannot live as my wife on such a pittance. Remember, while you are a poor man's daughter, you are a rich man's wife. I wish you to spend money according to my riches, not according to your father's economy."

Such is the case with us in reference to these precious promises. Very few persons need encouragement to spend money. But very many Christians do need to be encouraged to draw on God's goodness and live at that high and noble rate to which they are entitled by their heavenly union with Christ. We are married to the King of Kings who has "all power in heaven and in earth." He has put the check-book of promises into our hands that we may draw on the

bank of divine grace.

Some of these promises are suitable for every condition in life. Have you ever tested these precious promises? If not, why not? They cannot fail, for they are God's promises. The sun may fail to shine and the earth may be desolved, but these promises must stand. But many Christians use these rich promises as sparingly as the bride used her check-book. "All are yours, and ye are Christs," Jesus said, "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," Mark 11:24. Read your Bible more, and study these precious promises. Here is a mine of richest gold.

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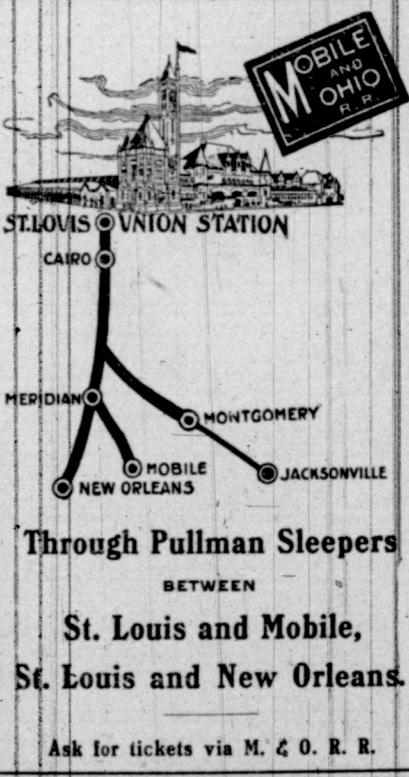


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NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—(Rev.) W. L. Stanton.
Sherrouse Med. Co., New Orleans, La.



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Deaths.

Resolutions.

WHEREAS, Our Heavenly Father in His infinite wisdom has called from our midst our sister and friend, Mrs. Donna A. Johnson, who was faithful and ever ready to lend a helping hand, constantly at work in the Master's vineyard. Therefore be it

Resolved, (1) That we lament a Christian woman, faithful sister and generous friend in whose death we suffer a great loss, but at the same time humbly say, "Thy will be done."

(2) That we endeavor to live for the cause of Christianity as she did, emulating her example in word and deed.

(3) That we pray God's blessing upon the family and that he may comfort them in their hour of affliction.

(4) That these resolutions be spread on our record, a copy be sent THE BAPTIST for publication and one to the family.

Adopted by Ladies Aid Society of First Baptist Church, June 8.

MRS. F. L. FULGHAM,
MRS. W. N. CAMPBELL,
Committee.

Mrs. Alice Adams.

On Wednesday morning about seven o'clock a. m., May 28th, death again invaded the home and as a result Mrs. Alice Adams was taken away to her long resting place. She was a member of the Baptist church, faithful and devoted to her Lord.

She was conscious of her condition and expressed a willingness to die if the Lord willed it, yet she desired to live to rear her two little children, a girl and a boy, who are indeed orphans.

May God comfort the relatives and care for the dear little children.

PASTOR.

Sorrell.

On Thursday morning, the 29th of May, about three o'clock, the infant son of Mr. and Mrs. J. H. Sorrell passed out of this life. He was sick but a very short while and a few hours before was thought to be improving, but death claimed his own.

From Itta Bena the corpse was carried to the Green Brier Cemetery where it was laid to rest.

Only God knows why He took the child away so soon. He cannot come to you, dear parents, but you may go to him.

PASTOR.

Smith.

Mrs. Amanda Harrison Smith died at her home at Ocala, Miss., May 29th, 1902. She was the daughter of Ferdinand and Nancy Harrison. Was born in Middle Tenn., June the 8th, 1861. Married to Mr. J. D. Smith Dec. 23d, 1879.

Early in life she professed faith in Christ and was baptized into the fellowship of Providence Baptist Church, by Elder W. D. Lancaster, in which church she lived a faithful member until death and died in the triumphs of a living faith.

She was a dutiful child, a faithful and loving wife, a patient and thoughtful mother, a kind and obliging neighbor, a faithful and modest Christian.

May the Grace of God comfort the bereaved friends and relatives.

Her former Pastor,

J. P. HORTON.

Married.

Parsons-Seavy.

At the home of the bride's mother, Mrs. Seavy, in Brookhaven, on June 4, 1902, at 3:30 p. m., Dr. Ira L. Parsons and Miss Mary Rose Seavy, by Rev. A. A. Lomax, of Batesville. The Doctor is one of the rising young physicians of the city and the bride of one of the oldest and best families.

Southern Baptist Convention Annual.

I have the Annual of Southern Baptist Convention, and will be glad to send them on application with 5cts. to cover postage. I have also 100 copies of Dr. Hatcher's lectures published by S. S. Board, a record-breaking book in its line. Price, post paid, 75cts.

A. V. ROWE.

Winona, Miss., June 7th, 1902.

Biennial Conference Y. M. C. A. Secretaries of North America, Mount Lake Park, Md., June 11th to 15th, 1902.

For the above occasion the Queen & Crescent Route will sell tickets on June 9th and 10th to Mountain Lake Park, Maryland, and return at rate of one first-class fare for the round trip with final limit to June 17th, 1902.

Geo. H. Smith, G. P. A.

Baptist Young People's Union.

PROVIDENCE, R. I., JULY 10-13, 1902.

For the above occasion the Southern Railway will sell tickets from points on its line to Providence, R. I., at the low rate of one first-class fare, plus \$1.00, for the round trip. Tickets on sale July 6th, 7th and 8th, with final limit July 22nd, 1902.

For further information call on Agents Southern Railway, or write

C. E. JACKSON,
Traveling Passenger Agent,
Morris Hotel Building, Birmingham, Ala.

SUMMER TOURIST TICKETS.

To all summer resorts reached by the Queen & Crescent Route will be sold commencing June 1st, at low rates for the round trip and carrying return limit of September 30, 1902.

The summer schedules are nearly all now in operation, a few additional facilities to be added by connecting lines on June 1st and June 8th, when the summer travel will be in full swing.

The Asheville service including sleeper from Birmingham, which is attached to train leaving New Orleans at 7:30 p. m., will run daily, commencing June 8th.

The dining car service of the Queen & Crescent Route is maintaining its reputation for excellence, and no effort is spared to make the summer trip via this splendidly equipped line a thoroughly enjoyable journey.

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The trout fishing in the stocked streams of the Sapphire country of North Carolina is now at its best.

The splendid new hotels of the Toxaway Company afford accommodations which are thoroughly up-to-date.

The scenery is not surpassed by any mountainous section of the country.

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The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

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WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. L. Woods,
Secretary, Meridian.

Sorrow.

When Sorrow came, I shrank in fright,
And begged that she would go,
And leave me with the glad, true peace
My heart had known before.
I could not love her tear-veiled eyes
That sullied all life's bloom,
I could not love her lack of smiles
That chilled me with its gloom.
But Sorrow did not hear me cry,
So grave and sad was she,
But as she tarried by my side
I thought she bent on me
A look of pity—such a one
They tell us comes of love.
And its kind glow a soothing spell
Around my sad heart moved.

When I, alone and comfortless,
Made friends with Sorrow's wreck,
And as I clasped her to my heart
I felt that life grew sweet.
Now Sorrow evermore abides
With me, and to the end
Will ever be, in sacred truth,
My kindest earthly friend.

ERON OPHIA GREGORY.

From Hazlehurst.

DEAR BROTHER BAILEY:
As I seldom see anything in
THE BAPTIST from our town, I
will give you a few lines from
our church, etc. Our pastor,
Bro. Williams, attended the Con-
vention at Asheville and came
back in good spirits. Said "he
forgot how old he was while
there among his old chums until
he looked in the glass, and saw
the frost of time resting on his
head." Bless God!! A heart full
of perfect love for Christ and our
fellow-man makes us all feel
young.

We have the banner Sunday
School of the town—an average
attendance of 105 and a wide
awake, spiritual superabundance
in Bro. D. M. Miller. Our church
attendance is not as good as it
ought to be. With our member-
ship the house ought to be filled
each Sabbath. We have sweet
mid-week prayer meetings, in-
creasing attendance, and the
Spirit is with us. These mid-
week meetings are so sweet to
my soul.

One accession to the church by
letter last Sunday, a dear sweet
working sister, who has had her
letter out of the church for a
number of years, good reasons, I
guess, but every Baptist ought
to be inside of the fold, and not
nibble grass around the fence.
We have a flourishing Missions
Society, about 50 members,
half of which we can count on to

work. May God bless the dear
sisters of our church and keep
them filled with His Spirit and
zealous of good works. May we
always keep the 2nd chapter of
Acts in mind when we wish to
raise money for the church and
never resort to worldly enter-
tainments. Christ says, "Be ye
separate, come out from among
them. Touch not the unclean
thing." We often have the pleas-
ure of having Bro. Simmons, of
Damascus Church, also Bro.
Hobbs preach for us, both Spirit-
filled, promising young men.

May God bless THE BAPTIST
as it speeds its way to hundreds
of homes each week, telling the
sweet story of Christ and His
love for us.

MRS. C. B. BURTON.

Beware of Ointments for Catarrh
That Contain Mercury.

as mercury will surely destroy the sense
of smell and completely derange the
whole system when entering it through
the mucous surfaces. Such articles
should never be used except on prescriptions
from reputable physicians, as the
damage they will do is ten fold to the
good you can possibly derive from them.
Hall's Catarrh Cure, manufactured by
F. J. Cheney & Co., Toledo, O., contains
no mercury, and is taken internally, ac-
ting directly upon the blood and mucous
surfaces of the system. In buying Hall's
Catarrh Cure be sure you get the genu-
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in Toledo, Ohio, by F. J. Cheney & Co.
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GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had an-
other attack of those fearful sick headaches, and thank God that I have at last
found a medicine that will cure those awful spells.

MRS. ETTA W. JONES.

Parkersburg, West Virginia.

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TEMPERANCE.

BY W. H. PATTON.

A Lonely Little Boy.

In the House of Too Much Trouble
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy.
But 'twas always too much bother,
Too much dirt and too much noise,
For the House of Too Much Trouble
Wasn't meant for little boys.

And sometimes the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In a House of Too Much Trouble
Things must be precise and trim—
In the House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play;
Every room must be in order
And kept quiet all the day.
He had never had companions,
He had never owned a pet—
In the House of Too Much Trouble
It is trim and quiet yet.

Ev'ry room is set in order—
Ev'ry book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the house of Too Much Trouble
He is silent and at rest—
In the House of Too Much Trouble,
With a lily on his breast.

—Selected.

Striking the Bars.

Not long ago my "better-half"
was startled by the statement
that I wished to write an article
on Intemperance. He suggested
another subject that is con-
stantly on our hearts, thinking
it would be familiar to me, but
this one should be of deep inter-
est to every one, although Chris-
tian parents usually more fully
appreciate its great dangers and
hence its importance, and O!
how we should endeavor by all
legitimate means to impress on
the mind and heart of the rising
generation, the great importance
of total and perpetual abstin-
ance.

One day a little girl, in trying
to define the "bar," thinking it
meant "saloon," was assisted,
tho', at first shocked by her
teacher saying, "your Brother
is a member of the Bar." But,
alas! the saloon is too, in every
sense of the word, a "bar." Could we but change the name
Saloon, and write in its stead,
"A bar to Heaven, a gate to
Hell," (Oh! "whoever named it,
would it be well.") perhaps
those "first steps" would be ar-
rested, as the mind could not fail
to be more deeply impressed and
the pathway surely could not
seem so enticing (?) While one
may not approve all the methods
Mrs. Nation uses to break down

these bars in Kansas, she is do-
ing a great work, and some day
when she has accomplished it, it
will no doubt more than com-
pensate her for the privations
and suffering she has endured be-
hind the iron bars. And while,
perhaps some aesthetics cannot
understand it, I would rather
see Mrs. Nation braving those
bottles than to have seen Miss
Roosevelt breaking the bottle on
that "auspicious occasion," for
although there is by the latter
act, a little less poison in the
world (poison to the body and
soul,) Mrs. Nation is doing far
more good. May the time hasten
when boats will be Christened as
was a schooner in Maine—by
strewn pinks and roses on the
deck. That indeed must have
been a beautiful scene, and when
all States are Prohibition States,
may they be likewise consistent.
O! Why could not those who
voted against the Prohibition
Bill in our last legislature realize
that they were erecting those
bars and opening those gates to
eternal night to many souls,
when the victims leave the broken
hearts and blighted homes on
earth (?)

Let us pray that the next legis-
lature will turn on the search-
lights and see and feel the situa-
tion as it is, and by throwing
out their life-line help rescue those
who are being caught in the
meshes of a thousand sins which
result from a State that does not
carry the Prohibition Honor.

There are many ways to keep
the tempter down and let us
continue praying and striving
to "save the boys" for their own
dear sakes, and on whom the
affairs of the nation will soon
depend.

I beg to insert a portion of a
little incident that illustrates
one way by which young wives,
or any one, may help crush the
tempter. A young wife while
merrily entertaining a friend in
her new home, was asked by the
servant if she would have
"brandy served with the
peaches?" to which she care-
lessly answered, "Why yes, I
guess so," upon which the ser-
vant respectfully replied—"I didn't
know, dey nuber uster waster
hab it for de young Massa."
During the happy dining hour,
the wife noticed her husband's
pained, frightened expression
which changed to one of determi-
nation as he pushed the tempt-
ing (?) dish from him, and when
afterwards she kindly asked the
cause, said, "The craving for
strong drink is my greatest weak-
ness and I have never been brave

enough to confess it, but I see I
must 'touch rot, taste not,
handle not,' to be able to resist
its toils,"—and so the young
wife joyfully and prayerfully
helped him to a higher life by
keeping all temptations from
him.

There are many, doubtless,
bravely striving to overcome
this dreadful thirst, and it may
be *slumbering* in many by in-
heritance, when only a "taste"
could start a noble heart on its
downward course. O! how nec-
essary then, to always guard
against the slightest step that
may prove a temptation, for,
perhaps unconsciously, some one
may be influenced; "some one,"
who is somebody's son, you
know.

Just before a battle, one of
Gen. Sheridan's brave soldiers, in
speaking to him said, "General,
if I am killed, tell my mother I
have kept my promise to her,
not one drink have I ever tasted." The noble boy was killed, and
when the message was delivered,
that mother said, "General, that
is more glory for my boy than if
he had taken a city." It takes
strength of character to be a
"Daniel," but first of all, help
from above. So dear young
friends, by putting on the Gos-
pel Armour, it will be far easier
to turn away from the tempter,
and by thus doing and leading
unsullied lives, we give and re-
ceive, the truest, sweetest happi-
ness on earth, followed by the
bliss of Heaven.

Most earnestly,
HATTIE B. MATHIS.

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These prices include postage prepaid.	
THE BAPTIST, JACKSON, MISS.	

Person

—Half of the graduating class from Newton Theological Seminary are going to the foreign field.

—The venerable and aged Dr. A. J. Battle, president of the Woman's College, Anniston, Ala., will retire from active work at the end of the present session.

—Yazoo City is crying for the "Baptist State Convention, 1903." Why not give it to her? She could manage most anything with W. M. Derrick steering her. See what he has to say on first page.

—Mrs. Mary E. Rice announces the marriage of her daughter, Mary Gilmore, to Wm. Harrison Anderson, on Thursday, May 22, 1902, at Canton, Miss., who are now at home to their friends in Nashville, Tenn.

—Unless you catch a preacher before he gets to be a D. D., you have a hard time making a Sunday School man out of him."—*Kentucky Sunday School Reporter*. "Is that a point for the D. D.'s or on the Sunday Schools?"—*Western Recorder*. On both, Dr. Eaton on both.

—Mr. Rockefeller has appointed his son to the pleasant task of looking into the situation at the University of Chicago and see whether or not it is wise to give the \$26,000,000 more that President Harper wants to bring this great educational plant squarely to the front in equipment. She will get it.

—We learn through Bro. E. Trotter, that our wide-awake, and vigorous J. L. Low of Laurel, is confined to his bed with an immense carbuncle which the physicians decline to lance, on account of the delicateness of the operation. Let the brethren join us in prayer that this useful and consecrated man of God, may live to serve Him, whose he is a ripe old-age.

—According to the arithmetic used by the Baptist Argus, the talented and handsome young pastor of the Second Church, Atlanta, Rev. J. E. White, is now 54 years old. At this rate he is fair to be the oldest preacher of modern times and will not reach his "best" before he is 100 years old anyhow. We congratulate Bro. White on his youthful appearance, for the dew of young manhood looks still to be upon him.

Harris' Bus. College, Jackson, Mississippi, secures a greater percentage of its students good positions, than any other business college. Why don't you take a course with them, and let them pay you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

The Book and the Centuries.

This old Book will survive the centuries. It has lighted up an all round so far, and there is a world of light to shine out from it upon all sorts of positions and all sorts of problems.

I remember one morning going into that great cathedral at Cologne, and when I went in the early morning the eastern window was lighted up splendidly, but the other windows were ob-

scure. When I went later on in the day the dark windows had been lighted up in the farther parts of the temple, and there the saints and prophets and angels blazed out in glory. When I went at night the setting sun had turned the great west window into a window that looked into heaven; all day long the sun had been going round the Cathedral, and windows that had once looked dark were kindled by and by, until, when the night came, every window had been transfigured, and there was not a pane of glass but had added something to the brightness and the splendor of the temple. I tell you, it is a good deal like that with this Bible. There are a great many dark lines in it now, dark pages, dark books, if you like; but as the time goes on, in the process of the suns, one truth will be brought out after another, one page will be lighted up after another, until, in the fulness of time, there shall not be a page of this book but has been a source of inspiration and instruction and blessing to mankind. Brethren, let us study the Bible, let us love it, let us obey it, and if we do we shall share in its immortality. "All flesh is grass, and all the glory of man is the flower of grass. The grass withereth and the flower falleth away, but the Word of the Lord endureth forever." Let us identify ourselves with that eternal righteousness of which this book is the oracle; and he that doeth the will of God abideth forever.—W. L. Watkinson in *Western Christian Advocate*.

How to Be Waiting.

Beloved in the Lord, abide patiently the Lord's deliverance, avoiding and fleeing such offenses as may separate and divide you from the blessed fellowship of the Lord Jesus at His second coming. Watch and pray, resist the devil, and row against this vehement tempest; and shortly shall the Lord come to the comfort of your hearts, which are now oppressed with anguish and care; but then shall you so rejoice that through gladness you shall say, "Behold this is God; we have waited upon him, and he hath saved us; this is our Lord, we have long thirsted for his coming, now shall we rejoice and be glad in his salvation." Amen. The great Bishop of our souls, Jesus our Lord, so strengthen and assist your troubled hearts with the mighty comfort of the Holy

Ghost, that neither earthly tyrants nor worldly torments may have power to drive you from the hope and expectation of that kingdom, which for the elect was prepared from the beginning by our Heavenly Father, to whom be all the praise and honor, now and ever. Amen.—John Knox.

A Prayer.

Search me, my God, and see if love of money holds a place of honor in my soul, or if I prefer the riches of the world to thee! Help me to seek thy kingdom first and add thou for my life on earth such gifts as thou shalt choose. Thou knowest that I have need of food and raiment, of shelter for myself and those whom thou hast given me, of work and love, of health and hope. Thou seest that I crave the blessings of earth's life—rest after toil, the joy of social greetings and opportunities of help for those I love. Let not gifts conceal the Giver; and when I lack, teach me a deeper heart's content in thee. So choose and share my lot and crown my hopes through Jesus Christ thy perfect gift. Amen.—From Closet and Altar.

Hinds County Local Option Election.

The whiskyites have been working for some time on a petition to the Board of Supervisors of Hinds County, asking for a Local Option Election in that County. They were to press it on first Monday in June but put it off to July. If the Legislature had outlawed the saloon the counties would not be forced to vote as to whether an evil should be established or not.

If God loved us when we were rebels will He forget us as His children?—Ram's Horn.

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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

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